

# The Diocese of Olympia

## A Record of What Has Been Done, What Is Being Done and What Has to Be Done

Volume 1

SEATTLE, WASHINGTON, DECEMBER 1924

Number 11

### The National Council

October 15th, 1924

#### SOME ENCOURAGEMENT

September first we were \$40,000 behind in our collections over the same period last year. October first we are only \$24,786 behind a year ago.

We have now passed the three quarter line and are on the home stretch.

Remember that we had a surplus in 1923 of \$45,714.39 it is now time to make our best efforts to beat the 1923 surplus

We know that it can be done.

You know it can be done.

That makes it unanimous.

Then let's do it.

—LEWIS B. FRANKLIN.

A joint Conference of the Bishops and the National Council, was held in New York on October 9th and 10th. The Bishops met with the Council to talk over the national program for the next triennium which, under the Canon, the Council must prepare for submission to the General Convention meeting in New Orleans next October.

The Conference proved to be a pronounced success, in achieving the object for which it was called and in promoting a clearer understanding of national policies and of the relationship of the dioceses and the National Council.

There were present bishops and all the National Council except three.

Bishop Burgess of Long Island was made Chairman of the Conference and the Secretary of the House of Bishops and the Secretary of the National Council were made Secretaries.

The first topic discussed was the equitable distribution of funds to meet the needs of the dioceses and missionary districts. The consensus of opinion was that the whole missionary program should be considered in its entirety without making undue distinction between diocesan missions and work in missionary jurisdictions.

Another subject considered was possible economy in administration.

On this subject no recommendations were made. But it was resolved, "That the question of economies in administration be recommitted to the judgment and action of the National Council with the full confidence of the Bishops present at this Conference."

The question of how large a budget ought to be presented to the next General Convention was next considered and various recommendations in this regard will be laid before the National Council.

Among other problems given consideration were the following:

What is the best method of establishing a more equitable method of division of funds as between the diocese and the general Church?

How can the Bishops most effectively lead the dioceses in the execution of the program, in contacts with the parishes, parochial clergy and vestries, in contacts with leading laymen and in supervision of diocesan organizations?

How can the diocese best acknowledge its responsibility for its share of the Program?

What is the best policy with regard to parishes making no effort to comply with the Canon?

The Committee on Findings, in addition to reporting the various resolutions and recommendations said, among other things:

"The discussions indicated an increased desire on the part of the Bishops to recognize the relation which the Diocese bears and the responsibility it assumes for the whole work of the Church. Only as this fact is recognized and adhered to is there any assurance of financing both the missionary enterprises of the Diocese and the wider missionary enterprises of the whole Church.

It is clear that the Church at large has vastly increased the efficiency of its enterprises, diocesan and general, through what has been commonly known as the Nation-Wide Campaign. The increase of receipts for Diocesan enterprises bears a distinct relation to the increase of interest and support accorded the general work of the Church. Notwithstanding the

fact that the income for general work has declined in part during the present triennium the results are so immeasurably greater than those under the old system that the present plan of operation should be widely commended and encouraged.

It was evident from the discussions that this fact was generally recognized by Diocesan and Missionary Bishops and it was felt that there should go forth to the whole Church at this time an expression of confidence, and an appeal for a more intelligent and deepened interest in the Church's program. It is widely recognized that there is an increased demand for a fresh accent upon the national solidarity of this Church, a national consciousness, else the work of the Church must be seriously embarrassed and hindered and ultimately fail of its high purpose."

The final question asked was this:

What kind of a general or Church wide effort of a more intensive character should be made in order to increase the missionary and evangelistic spirit of the Church?

During the various debates of the sessions many suggestions, based upon experience, were made as to methods awakening interest and deepening the sense of responsibility. In addition to these Bishop Darst proposed a plan for a Church-wide effort to revive the spiritual life of the Church. The proposed project was in the nature of a crusade, led by the Bishops, assisted by outstanding priests and laymen of the Church, involving the holding of a series of meetings in hundreds of places in the Church in the early part of 1925, in which would be stressed the dominant notes of evangelism, religious education and social service. These meetings would be conducted simultaneously in many places and the whole project was to be concluded within a limited number of weeks. The belief was expressed that an intensive movement of this sort would have an uplifting and inspiring effect which would be permanent in the Church and which, through the widespread publicity it would provoke, would have an influence upon the whole nation.

## News of the Diocese

### Woman's Auxiliary TACOMA

An Interparochial Leaders' Study Class, with "China's Real Revolution" as the subject for consideration, has been formed by a group of sixteen women of the Tacoma Branches of the Woman's Auxiliary.

The course of study will cover six meetings which will be held in the guild room of Trinity Church at a convenient morning hour. Three will precede the Advent season and the remaining three will directly follow Epiphanytide.

A very satisfactory solution of the "leader" problem was evolved, whereby each parish branch supplies a leader for one class, and thus S. Luke's, Trinity, Holy Communion, S. Andrew's, S. Mark's and S. John's Mission contribute toward the success of the undertaking. The first class we recently conducted by Mrs. D. J. Kinzie, representing S. Luke's branch.

Captain and Mrs. D. J. Kinzie, of Tacoma, have recently had as their house guest Miss Mary Higgins, a missionary under the English Church Mission Board from Canton, China, who has been home on leave for several months. Her work is in connection with a girls' school in Canton, where she is a member of the faculty.

On account of certain quarantine rules which were being observed, no public meeting was arranged, but Mrs. Kinzie, her hostess, entertained informally two groups of Auxiliary women interested in missions of the Episcopal Church. Luncheons in her honor were given by women of S. Luke's pro-Cathedral and S. Mary's Church, and renewed interest was aroused in behalf of the Church's work in China where we are all one, the Holy Catholic Church of China.

Miss Higgins whose life as a missionary has been filled with varied and interesting experiences, is a woman of charming personality, and the churchwomen of Tacoma were indeed fortunate in being privileged to meet and hear her. Her stay in the city was comparatively short as she returned to the Orient, via Vancouver, B. C., the first week in November.

—L. G.

### Church of the Epiphany SEATTLE

Rev. H. G. Hennessy, Rector

At our fall "get-together" dinner not long ago, we had a very happy and enthusiastic time. It was held in the Sunday School room, which is much too small for such gatherings. After the second tables had finished and the dishes cleared away, different ones expressed their feeling and ideas in regards to building a parish community house on the church property. When our rector had finished telling how crowded the Sunday School and kindergarten rooms are every Sunday, we were convinced that such a building

is needed more than anything at present. A committee was appointed to look into the matter right away. We believe this committee will put it over in the shortest possible time.

The Daughters of the King found out in some mysterious way that Mr. and Mrs. Hennessy's wedding anniversary would fall on their regular night, Tuesday November 4, so they found it an easy matter to get up a surprise dinner on them. They were completely surprised. All but four of the Daughters were present.

After dinner our president presented them with a small token of our affection. Following the regular business meeting we all got busy dressing dolls for the bazaar, all except Mr. Hennessy. He had the responsibility of entertaining us. He read aloud a very interesting letter from one of our former Daughters, Miss Olive Burl, who is secretary to Mr. Walker, Treasurer of the Board of Missions in Shanghai, China. Later he bought an extra and read the election returns to us, also gave us advice in dressings dolls. We had such a good time we are looking for another good excuse for having a party.

Speaking of our Sunday School room, reminds me of the wonderful progress the Junior Congregation is making. Every Sunday morning at 9:45, under Mr. Hennessy's leadership they sing the Whole Daily Morning Prayer service and again at 7:30 P. M. sing the Evening Prayer service.

It is very inspiring to see forty youngsters marching up the aisle singing the processional, and a congregation, composed mostly of young people, taking such an active interest in the service. It means that the future usefulness and growth of Epiphany Parish is assured.

M. C. C.

### S. Michael's Mission of S. Mark's Parish SEATTLE

All Souls' Day, November 2nd, was observed at S. Michael's Chapel with Rev. J. D. MacLauchlan as celebrant at the Holy Eucharist.

As a special tribute to the late Dr. R. M. Garrett, seventeen of his Zeta Psi fraternity brothers attended in a body. In his brief address, Dr. MacLauchlan spoke very feelingly of the good example of Dr. Garrett's life and the great privilege of close association with him.

A fine picture of Dr. Garrett has recently been hung behind his organ and helps to accentuate the assurance that he is still with us, rejoicing in all that S. Michael's, in its humble way, is striving to do to glorify God. A beautifully framed "S. Michael," by Guido Reni, was hung in the vestibule as an All Soul's Day memorial.

Not the least touching part of the whole service was tiny "Tif," Dr. Garrett's dearly loved little friend, belatedly trudging up to the sanctuary rail to lay his mite on the alms basin.

It was good, indeed, to welcome back our Mr. W. T. Gerrard whose voice, as leader, means so much in the rendering of our choral service.

### S. Luke's Mission SEATTLE

Rev. W. Ashe Everest, Priest in charge

The story of S. Luke's Mission is one of the most interesting in the Diocese.

To date back, over 30 years, the name of Rev. P. Hyland is brought to our memory. When he came to Ballard the church was on 52nd Street, and was known as S. Stephen's. This was quite a pretentious property, consisting of a nice church and rectory. After a successful ministry, the Rev. Hyland retired.

From this date on the church has suffered a very checkered career, like David of old. The church finally sank to a congregation of one woman and a dog. This hopeless condition brought about the sale of this really nice church property.

Under the next Rector the service was started in a store building in another part of Ballard under the name of S. Luke's. Here the church revived and during this period of the church's life, they purchased a lot on the corner of 24th ave N. W. and West 67th, which was finally graded for the present lot on the corner of 22nd Ave. N. W. and West 58th. Here a hole was dug for a basement of a new church which, however, was not built, and which cost the present congregation \$400.00 to get into shape for the new church 10 years later.

For 3 years after the lot was purchased the Guild raised \$10 per month to rent a place in which to hold services. Then came a period when the congregation had no minister and services were very uncertain.

Archdeacon Hilton then brought to Ballard a portable building which was put on the back of the lot already purchased. Services were held in this building for seven years with a very varied career under several ministers. By this time the congregation, which had dwindled down to a faithful few, were finally discouraged and it was suggested that the church in Ballard be closed. However, the Department of Missions called a meeting and the Bishop visited the congregation consisting of not more than 14 people, and promised them the sum of \$600.00 to pay on the assessment against the lot and a good clergymen, also \$100.00 per month toward his stipend. Hope once more played upon his harp, but, unfortunately only the minister and his stipend materialized, the \$600.00 went awooing, until a later date.

With hope revived, a committee was appointed to get plans for a church. Then sad to say, hope died a natural death with another change of ministers.

Things were, indeed, in a hopeless condition by this time. Even the Bishop despaired. However, the new minister was willing to tackle this hopeless condition rather than see the church closed.

In looking back over these last three years since Rev. Ashe Everest has been in charge, it seems that the impossible has been accomplished. From a Sunday school consisting of 5 children, a congregation of not more than 20, with no choir, no money to meet the few expenses we did have, and nothing but discouragement from

every one, the growth of S. Luke's, Ballard, seems like a fairy tale.

With Rev. Aske Everest as the only teacher in the Sunday school, in less than a year there were more children than the little church would hold and the older ones had to be turned away.

The congregation also began to grow and a choir was formed.

Nothing more could be accomplished unless a new church was built. The women's guild, which has always been the back bone of the church, raised \$800.00 during the year which with aid of the Board of Missions paid off the indebtedness, pledges were then made to the extent of about \$1200.00, very few of those pledging ever expecting to have to make it good, as no one believed it possible to build a church here, after so many failures.

Then with only enough money to pay for the excavating and the cement work for the basement the first contract was let. Faith and prayers were all that were left for the rest of the church building.

From then on, whenever "no more funds," was reported, truly miraculously the needed amount was forthcoming. If faith will remove mountains surely Faith, Prayers and work will build a church. Our minister certainly is the embodiment of them. No matter how discouraging the outlook, instead of giving up he walked miles making new friends for the church, who came to the rescue, when the faithful few, had done all that was possible, and not only that he took his hammer and saw and with the aid of several of the men of the congregation laid the floor, put on all the panelling and stained the inside of the church and built a cosy little study.

Many of these men came straight from work, had their dinner in the basement and worked until ten o'clock, this was not one night only but for weeks. And now instead of a basement and a shell with the windows boarded up as was first planned, on October 26th our beautiful little church was dedicated by Bishop Wells, with a congregation of 151 and a splendid choir.

Not only have we, what was planned for a complete basement with lovely church with all memorial windows, Altar, Communion rail and fireplace, kitchen etc., but also a Pulpit, and a heating plant, this beautiful little church valued at over \$10,000 with a debt of only \$3,000. This should be an encouragement to other struggling missions, for no church or mission could be in a more hopeless condition than S. Luke's was 3 years ago.

With nothing to work with and a debt to work off before the building of a new church could be started. Have faith, practice charity, work hard, for all things are possible with God.

The Rector wishes to thank all those who by their gifts of time, money, material or furniture have made our church as beautiful as it is today.

There is still much to be done, let us give our Rector the loyalty and support he deserves so that the work may go on.

—KATHLEEN PAUL.

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### Too Much Success is the Problem of S. Peter's Japanese Congregation in the City of Seattle

By the Rev. Herbert H. Gowen, D.D.  
SEATTLE

There is a missionary work among the Japanese in Seattle which is both constructive and reconstructive: Constructive, because it is successfully building up a strong Christian element in the Japanese community of the city; reconstructive, because, although we have had no physical earthquake from which to recover, yet recent proceedings in Congress, which came upon the Japanese of the Coast with the force of a moral earthquake, have rendered the need of Christian work a thousand times more important than ever.

Yet our problem at S. Peter's arises not from failure but from success, since the growth of the work, under the faithful ministrations of the Rev. Genjiro Shoji, priest in charge, has been so phenomenal that the mission has quite outgrown its present quarters and faces immediately the alternative of lessening its work or of finding larger and more permanent premises.

The present mission of S. Peter's is a rented house on Yesler Way, together with a rented room on King Street which is used as a kind of overflow Sunday School. The mission itself has been altered and altered in order to secure more space until it is impossible to go further in this direction. At the regular Sunday services, for the past six months, the congregation has been compelled to stand three rows deep around the walls, until members no longer feel that they dare invite friends to come.

We have now 150 baptized members belonging to the mission, of whom seventy are communicants. The Chapter of the Brotherhood of S. Andrew numbers twenty-eight, and the branch of the Woman's Auxiliary thirty. The Sunday School was started in 1916 with twenty-four children in attendance; we have now two Sunday Schools, in one of which are one hundred children and in the other over fifty. Half of these children are from Christian homes. Last Easter at the children's service we had 139 children competing for the use of just sixty seats.

Much more might be written to enforce the evidence of the need for purchasing at once a new site, for which the Japanese have raised some \$400. I trust the above mentioned facts reveal the situation with sufficient clearness.

S. Peter's Mission has shown a splendid example in assisting all the work of the diocese and of the Church in general. It has always paid up its apportionments and has materially contributed in establishing another Japanese mission in the White River Valley. Several years ago, when an appeal was made for a Cathedral Fund, the first gift was one of \$53 from St. Peter's Mission. In the efforts of last year to send supplies to Japan to relieve the sufferers from the earthquake, the members of S. Peter's took a leading part, making great individual sacrifices to assist their fellow-countrymen in their trouble. The Japanese, moreover, who represent the fruit of S. Peter's have done remarkable work for the cause of missions in other parts of the United States and in Japan. On my recent visit to the Orient I found in many places those who owed much to S. Peter's and are now influential in their native land.

—THE SPIRIT OF MISSION.  
(Continued on page 5)

## Diocese of Olympia

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(Northern)

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(Southern)

### The Second Special Convention

If this paper were published daily or even weekly it might be necessary to give some account of the Convention.

As the proceedings, however, are well known and have no doubt been discussed from every point of view it seems necessary merely to say by way of record that only two names were at first presented and that neither was elected; that thereupon the Rev. Mr. Fleming of Chicago was elected by twenty-five clerical votes and the laity having concurred the election was made unanimous.

the Doxology was sung and the Convention was adjourned *sine die*.

It now transpires that Mr. Fleming has resolved to remain where he is and that another election must be held which will probably be at the Annual Convention of the diocese. There is a tradition that "the third time pays for all." Let us hope that this will be the case and that on the first ballot a final decision may be reached.

Renew Your subscription to "The Diocese of Olympia."

Notify the editor of your change of address.

The delay in mailing this issue is due to the enclosure which could not be prepared earlier.

Send news items in. Send them often and brief.

If your paper comes irregularly, see the postman and send a card to the editor.

### Notice To Subscribers

In order that the Diocesan paper may be entered as second class mail matter at reduced rates it is necessary that the application blank enclosed with this issue should be correctly filled out. If your subscription has not expired please fill it out just the same and of course if you wish to renew it. Attention to this will be of very great service to the editor. The present eight page edition of the paper needs 1500 subscribers at fifty cents before it can pay its way. At present we have 650.

Extra copies have been sent to each Parish and Mission in order that they may be sold at the church door for five cents. Only a few of the clergy have sent anything in for these copies. Will you please do your best to see that these copies are sold? The cost is very little but the aggregate would be of material help.

The clergy have been most generous in the support of the paper so far as their personal help has gone and the editor is deeply grateful to them, but the paper should not be given away or left lying about. If some young person could be appointed to look after this it would not only reduce our indebtedness but would lead to an increase in the number of subscribers.

Will our readers kindly notice  
the Editor's new address:  
207 BELMONT AVE. N.

### Christmas

Wrapp'd in His Swaddling bands,  
And in His Manger laid,  
The Hope and Glory of all lands  
Is come to the World's aid;  
No peaceful home upon His Cradle  
Smil'd  
Guests rudely went and came where  
Slept the Royal Child.  
—KEBLE.

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The following Resolutions of the death of the Rev. Ronald Hilton were adopted at the November meeting of the Diocese Clericus.

Whereas it has pleased Almighty God in His Wise Providence to take out of this World the soul of our deceased Brother Ronald Hilton. We, the members of this Clericus desire to place on record our sense of the loss which has befallen us and this diocese in the removal of one who will always be remembered by us and by those who were under his spiritual care as a devoted and faithful priest. His services during the war have been duly recognized by the Canadian Government whose commission he held and his worth as a friend and a man has been attested by those best qualified to judge of it. Be it therefore Resolved: That we humbly and reverently commend his soul unto God who gave it and pray that he may find refreshment and light in Paradise and have a joyful part in the Resurrection of the just.

Resolved that we extend our warm sympathy to his widow and family; that these resolutions be published in the Diocesan paper; that they be recorded in our minutes and that a copy be sent to Mrs. Hilton.

F. R. BATEMAN.  
Committee.

### What is My Duty Towards The Church's Program?

To be informed. If I read *The Spirit of Missions* and *The Church at Work* and my diocesan paper and other literature, I shall know what my Church is doing to spread the Gospel.

To pray. I can pray regularly that Christ's Kingdom shall come everywhere and that I and all other Christians shall have a missionary spirit.

To work. I can tell the rector that I am ready to be drafted for any work for which he thinks I am fitted, and then cheerfully make good in any duties assigned me.

To pledge support. As the Church has budgets in parish, diocese and nation, I ought to indicate by a pledge in the Every Member Canvass to what extent I will share in providing for these budgets, and my share ought to be according to my means.

To give. Unless prevented by unforeseen disaster, I ought to pay what I pledge and I ought to make my payments regularly and promptly.

(Continued from page 3)

**S. Andrew's Mission  
SEATTLE***Rev. Clarence Thwing, Minister*

The young people had a Hallowe'en party on the last Tuesday evening in October. A program was given by pupils of the Fairview public school, and games and refreshments followed. About forty were present.

An entertainment has recently been given in our hall by the Men's League. The members were entertained at Christ Church on Nov. 7th. Preparations are now being made for another minstrel show after the holidays. As a social organization the League is popular. With most of the men this is a substitute for church attendance.

The guild meets every Thursday, at present sewing for the bazaar to be held December 5 and 6, in the Parish Hall. The ladies are, as usual, very commendable for their industry and devotion. A small number meet monthly as a Woman's Auxiliary. They are engaged in reading "China's Revolution."

Although our mission has an indebtedness of \$1000, we made a "self-denial offering" of \$100 towards the shortage in the diocesan treasury, having paid our quota in full. The Council now asks us to pay another \$50 towards the grant of \$300 voted last winter, thus imposing on us half the amount granted!

**S. Paul's**

A delightful affair, to open the new rectory of S. Paul's Church and to celebrate the twenty-fifth wedding anniversary of the rector and his wife, and the fourteenth wedding anniversary of the Rev. and Mrs. W. B. Turrill, now of Sedro Wolley, was the reception held, November 1. About 150 members of the congregation of S. Paul's, Bellingham and Christ Church, Blaine, called to extend their hearty congratulations and best wishes. The reception room, library, and music rooms were artistically decorated. In the receiving line with the Canon and Mrs. Smith and the Rev. and Mrs. Turrill were the wives of the members of the vestry. Many remembrances of the anniversaries were presented, among them a set of silver salad forks from Christ Church, Blaine, and a sum of twenty five silver dollars from the guilds of S. Paul's Church to Canon and Mrs. Smith, and a package containing fourteen bills from friends, and a check for five dollars from S. Mary's Guild to the Rev. and Mrs. Turrill, besides many personal gifts.

The regular meeting of the Women's Auxiliary was held the first Wednesday in November, with Mrs. Tremlin and Mrs. Pennycock of S. Mary's Guild as hostesses. After the devotional exercises, Mrs. Van Wickle gave a review and summary of the first and second chapters of "China's Real Revolution."

Saturday evening, November 8, the members of S. Mary's Guild and their husbands enjoyed a "hard times" party in the parish hall. Harvest time decorations were used.

Members of S. Paul's Young Men's Club are beginning to thrill with the conscious pride which comes of being "landed proprietors." The small building, once a humble wood house and store room, which was acquired with the property lately bought by S. Paul's Parish, is gradually being transformed into a club house of parts.

Fifteen children are now members of the children's choir, under direction of Mrs. Vermuelen and Mrs. H. D. Lowery.

Construction of the new three story north wing of S. Luke's Hospital may be started as early as January 1, 1925.

The management of S. Luke's Hospital feels exceedingly pleased by the warm generosity with which individual citizens and fraternal organizations are offering gifts to aid in furnishing equipment for the new wing of the hospital. The Elks' Lodge has promised to spend approximately \$3000 in furnishing a children's ward and in buying orthopedic equipment. The Shrine will furnish a room and endow a bed. The Women's Auxiliary to the Shrine will supply a bed in the nursery, and buy its equipment and clothing for the babies that occupy it. The Eastern Star will furnish a room. Also a growing number of private individuals promise to furnish rooms or to endow beds.

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**MRS. N. B. SLAMM****Persecutions Again**

The Turks are again employing stringent measures towards the Greeks in Constantinople. They are claiming the right to expel those who were domiciled in that City prior to 1913. But suddenly the Turks with characteristic brutality arrested these people and locked them up without food or bedding. The neutral members of the International Commission tried to remonstrate with the Turkish authorities but without avail.

Another area of persecution is the Hakkari, where a scanty remnant of Assyrian Christians returned after the Armistice. The Turks have gone into this area, pending the League of Nations arbitrament on the boundary of the Mosul vilayet. Everyone knows that the Turks will not wait for the League. Reports say that the Turks are massing troops on Mosul.—European Correspondent of "The Living Church."

The Bishop of Milwaukee has given notice that at the next Session of the Diocesan Council he will make request for the election of a Bishop-Coadjutor by reason of failing health.

The Council will meet on Jan. 27th.

**The American Church****Young People's Fellowship**

At the Synod which met last May in San Jose the Young People's Fellowship became a Provincial organization. The officers elected at that time were: Frank Pillsbury, Oakland, California, President; Haydee Spitz, Seattle, 1st Vice Pres.; Robt. Rose, Berkeley, California 2nd Vice Pres.; Irene Farrell, Burlingame, California, Secretary; Miss Madeline Wagstaff, Los Angeles, Treasurer. The officers were elected for two year terms and not eligible for re-election, with the exception of the Secretary.

There is a paper published in California called the "Tidings" and it is greatly desired that Olympia be represented in this paper. The 1st. Vice President is a correspondent and if there are any young people's groups meeting it would be greatly appreciated if all contributions would be sent to 225 36th Ave., North, Seattle, Washington.

The great aim of the Fellowship is to further the Church, and definite service is done in the Five Fields.

A Conference has just been held in Racine, Wis., to which all Provincial officers and delegates appointed by their respective Bishop were invited. This was held preparatory to the Triennial Convention when it is hoped that a national organization with be effected.

Several attempts have been made to form a Diocesan unit in this Diocese but they have not been successful. Possibly with a little more encouragement from the clergy it will be possible to form a Diocesan organization soon. Time is being lost, and if the clergy only knew how much good a "Fellowship" would do for their Parish they would all start a group immediately.

There is only one officer outside of California, and as the representative of Olympia she is most eager to serve the Diocese and Province. Information may be secured from the above address.

—H. S.

**S. Paul's  
RIO**

Work was begun durnig the summer on a new church in Rio de Janeiro. There are three parishes or missions there: The Church of the Redeemer, Archdeacon Meem's parish of many years' standing; Trinity Church recently built in the Meyer district; and S. Paul's, started three years ago on land where the late Dr. Francesco Castro carried on a wonderful creche. Here the Rev. Salomao Ferraz has been conducting services in an old shack until a church building was begun last August. At that time, when attention was drawn to the church, Mr. Ferraz and a committee published a fifty-page pamphlet in Portuguese containing simple instructions and information about the Church.

The visitors' register in the vestibule of the Cathedral of S. John the Divine, New York City, has been

signed by nearly 4,000 persons in fifty days. It shows that visitors come from every State in the Union, and from other lands, and also that only a fourth of the number are members of the Episcopal Church, nearly two-thirds belong to other communions, and 11 per cent write themselves down as belonging to no church.

Of the Church General Hospital in Wuchang a visiting doctor writes. "This is one of the finest hospital plants anywhere and could compare world. If it only had the full support of the people at home, to keep with any hospital of its size in the it up and not forget it!"

"I have been reading 'The Hindu,' a leading Indian daily here, pretty diligently, writes a missionary from Madras. I cannot remember reading one single reference to Hinduism in its leaders. I am sure not a week passed without a quotation from or a reference to the Bible."

The spread of the Christian faith in Uganda, where in half a century the Church of England took hold of a savage African nation and made it Christian; where the son of the king who killed the first bishop, instead of succeeding to the throne, offered himself as a priest of the Church and has been ordained with the son of the bishop; where cannibalism has disappeared and where the people have been led far on the way to Christian civilization, that, to me, is the greatest miracle of modern missions. But I think the Chinese Holy Catholic Church comes pretty close to being the second.—Rev. S. H. Littell, Spirit of Missions.

Mohammedans and others from Arabia and India are among the ten nationalities ministered to by S. Barnabas' Community House in Sacramento, California.

A parson wrote to the bishop asking him to come and hold a "quiet day." The bishop declined, saying, "Your parish does not need a quiet day but an earthquake."

A recent survey of thirty homes revealed only one in which grace was said at meals, and only two where the Bible was read regularly. It would be well for some who are so concerned about putting the Bible in the public schools to put it first into their homes. S. Matthew's Church, Alliance, Nebraska.

What we need is not people who will rewrite the Bible but people who will re-read it, say the New York Tribune.

The Diocese of Dallas (care Rev. F. H. Stedman, Cisco, Texas) and The Guardian, Northern Indiana (care Rev. Peter Langendorff, S. Paul's Church, Hammond, Ind.) are the youngest arrivals in the diocesan-paper family. This leaves but eight dioceses without a paper.

All isolated Churchmen in Iowa receive the Iowa diocesan paper, so far as the editor can learn their addresses.

The Diocese of Vermont has elected the Rev. Samuel B. Booth to be Bishop Coadjutor. This is the third Coadjutor elected for Bishop Hall. Mr. Booth was born in Philadelphia in 1883.

| Diocece<br>or<br>District | 1924<br>Quota<br>Budget and<br>Priorities | Budget<br>Share of<br>Quota | Minimum<br>Due Oct. 1st<br>% of Budget<br>Share of Quota | Paid on<br>Budget to<br>Oct. 1st<br>1924 |
|---------------------------|-------------------------------------------|-----------------------------|----------------------------------------------------------|------------------------------------------|
| PROVINCE 8                |                                           |                             |                                                          |                                          |
| California .....          | \$64,000                                  | \$ 36,480                   | \$24,320.00                                              | \$10,655.52                              |
| Los Angeles .....         | 73,000                                    | 41,610                      | 27,740.00                                                | 24,566.97                                |
| Olympia .....             | 33,000                                    | 18,810                      | 27,740.00                                                | 2,070.04                                 |
| Oregon .....              | 16,000                                    | 9,120                       | 6,080.00                                                 | 3,199.74                                 |
| Sacramento .....          | 10,000                                    | 5,760                       | 3,800.00                                                 | 2,064.72                                 |
| Alaska .....              | 2,000                                     | 1,140                       | 760.00                                                   | 1,155.45                                 |
| Arizona .....             | 10,000                                    | 5,700                       | 3,800.00                                                 | 3,991.00                                 |
| Eastern Oregon .....      | 2,000                                     | 1,140                       | 760.00                                                   | 1,374.48                                 |
| Honolulu .....            | 5,000                                     | 2,850                       | 1,900.00                                                 | 4,086.92                                 |
| Idaho .....               | 9,000                                     | 5,130                       | 3,420.00                                                 | 3,539.64                                 |
| Nevada .....              | 4,000                                     | 2,280                       | 1,520.00                                                 | 431.46                                   |
| San Joaquin .....         | 9,000                                     | 5,130                       | 3,420.00                                                 | 2,317.93                                 |
| Spokane .....             | 12,000                                    | 6,840                       | 4,560.00                                                 | 3,221.72                                 |
| Philippines .....         | 3,000                                     | 1,710                       | 1,140.00                                                 | 93.30                                    |
| Utah .....                | 6,000                                     | 3,420                       | 2,280.00                                                 | 2,167.95                                 |
|                           | \$258,000                                 | \$147,060                   | \$98,040.00                                              | \$64,936.84                              |

### S. Peter's Japanese Mission

On Sunday evening October 26, directly after service, a farewell social meeting was given for Miss Winifred Bateman, daughter of the Rev. Francis R. Bateman. Miss Bateman left the following Tuesday for New York City where she will continue her study of music.

For the last two years, since the resignation of Miss Anna Cole of Anacortes, as organist at S. Peter's, Miss Bateman has gladly given her time to play the organ at evening service the fourth and fifth Sundays of every month.

There were about fifty persons present. Tea and Japanese cakes were served.

Mr. Fujimoto, Superintendent of the Sunday School made an address, in which he expressed the gratitude of the Mission members to Miss Bateman for her kindness. At the close the Rev. S. Shoji, priest in charge presented her with a fountain pen and neck ribbon with gold slide from the members of the Mission, wishing her a happy and successful stay in New York.

After singing the hymn "God Be With You 'Til We Meet Again," and prayer Rev. Shoji pronounced the benediction and we said goodbye.

At the Holy Communion service, Sunday November 9 the members of S. Peter's Mission were made glad by having Dr. Fonogawa physician and Surgeon. M. S. Shoji, nephew of the Rev. G. Shoji, in charge of the wireless on Steamship Toyonma Maru, and Mr. K. Ueda of the Tokyo Diocese, worship with them.

Mr. Ueda is on his way to our Theological Seminary, at Alexandria Virginia.

—G. E. S.

### Missionary Received From Rome

Buffalo, N. Y.—In the Chapel at the Church House, Buffalo, a simple but beautiful service was held on the morning of November 13th, when Bishop Overs received from the Church of Rome, and commissioned for his work in Liberia, a young layman of New Hampshire. Mr. Mayette is being sent out by the Order of the Holy Cross to work in their Mission in Liberia.

### New York Church Has Leased Its Broadway Front for Stores

Christ Church, New York City, has leased its Broadway frontage to business interests to be used as stores. The money received in this way will enable the church to enlarge its work. The Rev. John R. Atkinson, rector, described the transaction as follows:

"What we have done is to lease the Broadway front, twenty-five feet on the north end of the property, fifty-two feet on Seventy-first street and seventy-two feet along Broadway. The lessee makes all repairs at his own cost and gives us a church complete, with two entrances on Seventy-first street of artistic design. He will erect a five-story building, at a cost of not less than \$100,000. They give us a very large rent, which will enable the church to do work that it ever could from lack of means. It will also enable us to pay off our mortgage and leave the church free and clear. Christ Church has never been out of debt from the first day of its history and has never worshipped in a consecrated building. We hope, now, that the time will not be long before it will be a free church and a church absolutely devoted to religious work, that the anxiety about money will have been removed. We plan to have a kindergarten for young children and a gymnasium for boys and young men. We shall try out our plan in the present building first, and then lease a house in the neighborhood for week-day work."—The Churchman.

### Boy Prodigy to Be Minister

Edward R. Hardy, intellectual prodigy, who came into public attention when he entered Columbia at the age of twelve, being graduated three years later, arrived recently from Bremen. With his father and mother, he has been touring England and Ireland.

Young Hardy mentioned casually that he had added Hebrew to the languages he speaks, now numbering fifteen. The young man, now seventeen, said he would make the ministry his life work and intends to take several degrees at Columbia and then enter General Theological Seminary

### Masons Present Crozier

Rochester, N. Y.—The Freemasons of Rochester, both of the Scottish and the York Rite bodies, presented to the Rt. Rev. David Lincoln Ferris, D. D., Bishop Coadjutor of Western New York, on October 5th, a silver and ebony crozier as a mark of their regard for him and for his office in the Church.

The Masons, 1,500 strong, went in parade from the Masonic Temple in Rochester to the Convention Hall, Bishop Ferris being escorted by Cyrus L. Barber, Grand Commander of the Grand Commandery of New York, Knights Templar, and by Mayor Clarence D. Van Zandt, thirty-second degree A.A.S.R., in state at the head of the procession. All Rochester Masonic bodies were represented in the procession.

In presenting the crozier to Bishop Ferris, Judge Frederick L. Dutcher, Grand High Priest of the Royal Arch Masons, said:

"This Bishop's staff your staff of office, is not to be measured for its intrinsic worth, but as a symbol of the regard of your brothers. You stand successful after severe tests of your character as a man and a Mason. As a symbol the shepherd's crook means that, where you lead, we shall follow."

The crozier was carried to the Bishop by Robert Wisner, vested in surplice and cassock. Alexander Jones and Ernest McWilliams, similarly vested attended him. All three are choir boys at Christ Church, where Bishop Ferris was minister before his appointment to the higher office.

"This staff," Bishop Ferris said, facing the audience, "is the symbol of the Master's work; the building of the temple without the sound of hammer, axe, or metal tools. It symbolizes the great thought in Masonry of Masons building in their hearts the temple that shall not pass away. My heart is too full to say more than 'Thank you.'"

London, England.—Two famous literary men have recently made sympathetic references to the work of the Christian minister. A clergyman having asked Mr. Rudyard Kipling his opinion as to the class of men who get most into touch with the sorrows of people, he replied: "Had you asked me that twenty years ago I should have said the soldier at once, but today I am sure that the man who reaches the sorrows of men is the clergyman every time." Mr. H. G. Wells, after writing a newspaper article for fifty-two consecutive weeks, says: "I had never realized before the tremendous hardship of periodicity. Every week or every day the writer must chew the cud of events and deliver his punctual copy. If there is anything worse in this way than periodic journalism, it must be preaching and having to go into a pulpit with half-an-hour's supply of uplift fresh and punctual every Sunday." Commenting appreciatively on this utterance Dr. Sidney M. Berry says he is not sure that Mr. Wells is right as to the disadvantage of periodicity, so far as the pulpit is concerned. "I am certain that, speaking

for myself, the preacher is helped rather than hindered by the discipline of dates. The mind is a strange instrument, and the demand of a fixed day sets it working, when if it were left to its own initiative there would be no result." Probably the experience of most preachers is the same as that of Dr. Berry, though there must be few who are not sometimes irked by inexorable periodicity. He adds: "No man who has stood in a pulpit to any real purpose fails to recognize that there is something else in the business than ferreting for subjects and texts. Inspiration in some faint measure enters into the experience of everyone, and there is help which cannot be written about in an article like this. But that help comes in the routine of regular work, and the men who are worthy to be called prophets have not been those who were free from the tortures of 'periodicity'."—The Churchman.

### The Value Of Birds

One day about noon I decided to go to the woods for a walk and to get away from the buzz and noise of the city and from the intense heat of the sun. I walked slowly toward the woods observing as I went. When I was nearly there I saw a rabbit come streaking across my path. I stopped and watched it until it had disappeared in the tall grass. Then I continued on my walk. When I was about to enter the woods I heard foot-steps. I looked to one side and my gaze fell on a boy who was well-dressed. He had a round rosy face. His appearance showed no signs of poverty and he looked to be a good example of a modern schoolboy. It was not his appearance that interested me, but in one hand he held a rifle and in the other a dead bird. I walked over to him and looking first at the bird then at the boy I asked, "What are you going to do with it?"

The boy looked at me and then returned, "Oh nothing. I just got a new rifle yesterday and I was trying it out."

"Couldn't you find something else to try it out on than that poor bird?" I inquired "Why not get a target?"

The boy though awhile and then said, "The bird is not good for anything and no one wants it."

"Don't be so sure that it is not good for anything," I interrupted. "You know the story is told that one year in a city in Massachusetts the farmers complained about the birds that were eating the cherries and destroying some of the grain. Because of this complaint a town meeting was held and the question was brought up about the destruction of the crops by the birds. Everyone was against the birds, but an old schoolmaster. He alone took the part of the birds. Majority always rules so it was decided that the farmers would be allowed to shoot all the birds they could and so by the end of the summer there were very few birds left. In the spring when the crops started to come up, there were no birds. The farmers began to miss the songs of the birds early in the morning and to their surprise the leaves were all eaten off

the trees and the crops infested with every kind of insect. The crops that year were very poor and again a meeting was called. This time all the farmers were in favor of the birds and they decided to bring the birds back so they went to the neighboring cities and villages, bought cages of birds and set them free and the next year they were not bothered by the insects.

"Did you think when you were shooting that bird that you were probably putting to death five or six little birds which were dependent upon that bird for food? Did you think that while you were killing that bird to try out your gun that you were adding that many insects to the farmers' crops and that you were taking from your own mouth and from the mouths of those young birds? That bird's death struggle was an appeal to you to relieve it of that awful pain. Do you know that there is not a bird that falls to the earth that God does not see? Surely then He must have seen this bird fall. He was the only one who understood its death cry. Even God notices such small things. Therefore it should be upon you from a sense of duty, out of mercy to be kind to all dumb animals. If you were a poor boy who had nothing to eat, it would be a different story to tell, but being a boy who is killing birds to try out his gun you should resolve to never purposely do injury to any dumb animal."

The boy said, "I shall never again unnecessarily harm any dumb animal." I then continued my walk to the woods and I felt more comfortable in that I had taught someone a lesson on kindness to animals. Andrew Goodall, 714 Maple Street, Williamsport, Penn'a., Boy Scout. Andres G. Curtin School, Eighth Grade.

—National Humane Review

More than two and a half million four-footed animals are butchered every day in the year, including holidays and Sundays, with so little regard for their sensibility or capacity for suffering that one wonders if they are thought of by their butchers as in any sense worthy of consideration save from a financial point of view. This seems a hard thing to say about a great industry, but it is only after years of familiarity with the treatment of cattle, sheep, and swine in the slaughter-houses of the United States.

Our Dumb Animals.

### Goose Saves Child's Life

When the doctors despaired of saving the life of fourteen year old Phyllis Smith of Baltimore unless the child could go to sleep quietly her father had the happy inspiration to bring in Feathers, a pet goose. All efforts to pacify the child had heretofore failed but when the goose was brought she put her arms around the bird's neck and promptly fell asleep. The child later awoke already on the way to recovery and her parents are firmly convinced that she owes her life to the friendly goose.

National Humane Review.

## The Church's Heritage

X

To the Children of the Church,  
Dear Children:

At length, in 1161, the Archbishop of Canterbury died and Becket was nominated by the king and elected to the Primacy. The monks were scandalized by the appointment of one so unecclesiastical. Becket himself warned the king that if he became Archbishop he would be obliged to follow a policy which would run counter to his views and his authority over the church.

Becoming Archbishop he at once changed his personal habits and became austere and gloomy. Very soon the storm broke. At the Council of Tours in 1163 he had been received by Pope Alexander III with great distinction, almost the whole body of the Cardinals being sent to escort him to the city. The next year a payment of two shillings per hide of land (a hide being from 50 to 120 acres) was required to be paid to the Sheriffs of the counties. It was a customary payment which the king desired to be sent to his own exchequer. Becket opposed the payment on the ground that it was voluntary though he said it should be paid if the Sheriffs assumed a peaceable attitude towards the people; but he said that they were not compelled to make the payment. In this he was wrong and the king swore that it should be collected; equally angry, Becket swore that it should not be paid by any of the men on his estates while he lived. The rights of church property had no doubt been often ignored during the preceding reigns, but in his attempts to recover property wrongly taken away Becket made claims which were stoutly resisted and have since been found entirely unlawful.

In his demands concerning some of the estates Becket violated some of the undoubted rights of the king.

But this was not all.

I spoke before of the act of William the Conqueror in separating the civil and ecclesiastical courts.

It now bore consequences of the most serious character. Priests were sometimes guilty of conduct for which laymen would have been severely punished by the civil courts. The king resolved to bring the whole matter before Parliament. The courts of Archdeacons, for instance, kept close watch over the conduct of the laity but every offence was commuted by a fine which fell to them. The king complained that they thus levied a revenue equal to his own on the sins of the people while public morals grew gradually worse. He also demanded that all clergymen convicted of serious crimes should be degraded and that civil officers should be present to see that justice was done. Becket asked for time to consult his suffragans. The king refused and the suffragans were in favor of yielding to his claims which they held to be just. Becket lost patience with them for, as he put it, sacrificing Christ's Church to the authority of the State, and they yielded to his persuasions enforced, as they were, by threats and abuse.

The king then demanded the surrender of the royal castles and manors which he had received as Chancellor and had not returned on becoming Archbishop and summoned a great council at Clarendon near Salisbury in 1164.

The ancient laws of England concerning ecclesiastical immunities were read, among them being laws forbidding ecclesiastical courts to decide questions concerning advowsons, (i.e. the right of presentation to vacant benefices) forbidding appeals to the Pope, excommunications launched against tenants without the king's leave; and ordering clergymen accused of criminal offences to be tried in the king's courts. He further required that these laws should be properly codified, written and signed by the Archbishop and all present. Becket at first refused absolutely but yielded to the persuasions of his friends and signed. Of this he afterwards repented with many self reproaches. "The Constitutions of Clarendon" as they are called, appear to us both reasonable and just. Becket now claimed immunity not only for criminal clergymen before the king's courts but for those who injured clerks. Such were to be tried in the ecclesiastical courts whose worst penalty was excommunication—an injustice which reacted terribly upon himself later on.

Soon after he obtained from the Pope a dispensation releasing him from his oath to the king.

He went to the king at Woodstock but the king refused to see him. He attempted to cross to France but adverse currents drove him back. He had solemnly made a vow which he had now resolved not to keep. The king looked upon him as a man whom no vow could bind and he was summoned to a Council at Northampton to answer for his violation of "The Constitutions of Clarendon" which he had sworn to obey.

His defence was weak and defiant and he was condemned to the confiscation of his goods subject to the king's mercy. But the king had no mercy. He had resolved to humiliate and ruin him by measures unchivalrous, unjust and unkind. Still, it was clear that either the king or Becket was to be master of England and the result could not long be doubtful. Becket was ill in bed and the king's demands were impossible even had they been reasonable. At length he consented to go to him, but he went in full pontificals carrying his Archbishop's Cross and at the door endured the contemptuous glances of men who had not only feared and admired him but eaten at his table. His appeal to the Pope was announced and the Council proceeded to pronounce sentence at which Becket turned proudly away, once more announcing his appeal to the Pope and so retired mocked, insulted and execrated by men who would not have dared so to act had not his priestly vows prevented a retort. He retired to Flanders where his enemies followed him but tried in vain to accomplish his ruin. He retired to a monastery of the Cistercian Rule and sought peace by self-imposed severities.

He was fighting an impossible bat-

tle; and we cannot but admire his fierce courage in a lost cause. Meanwhile the coronation of the king's eldest son was arranged with the Archbishop of York, Becket's enemy, to officiate. Becket appealed to the Pope who sent letters forbidding the ceremony which, however, were not opened until the coronation had taken place.

In spite of this a meeting for reconciliation took place in France at which it was arranged that Becket should return unconditionally to England and the Prince and Princess should be crowned again by him.

Becket was delighted; but he did not abate one of his claims and resolved to excommunicate all those who had taken part in the "blasphemous rites" of the coronation. In this temper of fury he returned and when his sentence became known the Archbishop of York and the other Bishops went to France to lay their complaints before the king. He was furious and in one of those fits of uncontrollable anger to which he was liable, he pronounced those cruel, unjust and untrue words, under the influence of which four knights, Reginald Fitzurse, Hugh de Morville, William de Tracy and Richard le Breton left immediately for England and murdered him in his own cathedral "at the time of the Evening Sacrifice."

The absence of the knights was discovered and an order was issued for their recall; but it was too late.

Reaching Canterbury they demanded that he should absolve the Bishops, but he refused. They attempted to seize him but he threw them off. The first blow was struck, others more cruel and alas! fatal followed. Covered with blood he murmured "Into Thy hands, O Lord, I commend my spirit." Another blow and he sank to his knees, clasped his hands and said: "For the name of Jesus and the defense of the Church, I am willing to die," and turning his face to the altar of S. Benedict and covering himself with his mantle he fell on his face. He was a strange character. With some of the virtues of a Saint, he indulged some of the qualities of a tyrant, and died in the spirit of a martyr.

Not many years ago Sir Henry Irving appeared in London in his own play of Becket based upon Tennyson's poem and fainting as he fell and pronounced the historic words: "Into Thy hands, O Lord, into Thy hands," was carried away to die.

We may say in the words of Shakespere in another connection: "Close up his eyes and draw the curtains close

And let us all to meditation."

Yours faithfully,

—FRANCIS R. BATEMAN.